
Vol. XV No. 3

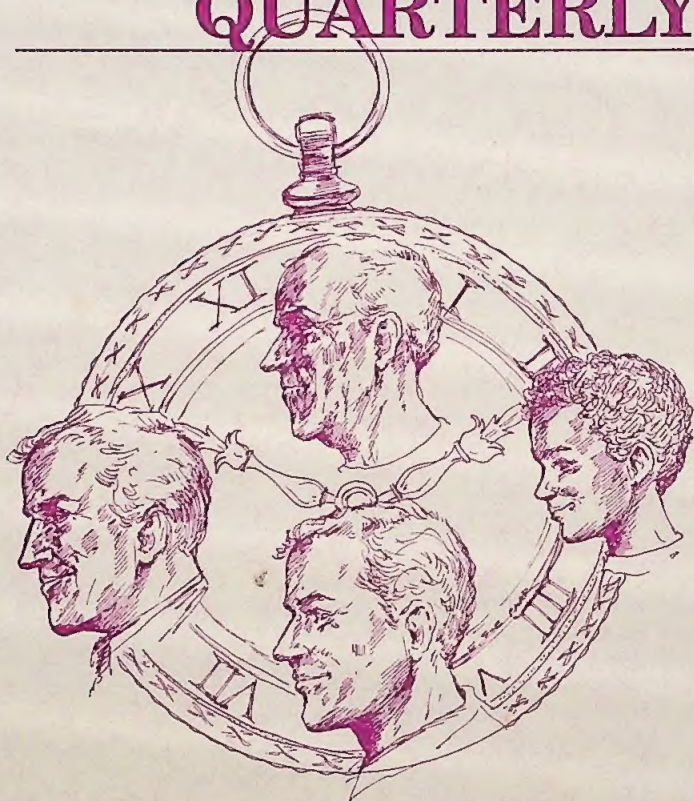
Spring 1993

Creation

Social Science

and Humanities

QUARTERLY



CREATION SOCIAL SCIENCE AND HUMANITIES SOCIETY

The Creation Social Science and Humanities Society (CSSHS) was incorporated in Wichita, Kansas, in 1977. The CSSHS is educational, and will promote and disseminate information on the implications of the Biblical creation model of origins for the social sciences and humanities, with emphasis on the development of these disciplines in accordance with the rapidly emerging and increasingly well established natural scientific models of Biblical creation.

The **Quarterly Journal** is directed toward teachers and students of the social sciences and humanities, especially in institutions of higher learning. The CSSHS may also publish books, monographs, and other writings, and sponsor speakers, seminars, and research projects related to its educational purpose.

IRS tax-exempt status was granted December 30, 1977. All contributions are tax-deductible.

Voting membership is initially by invitation of the Board of Directors of CSSHS to candidates eligible on the following basis.

a. persons with at least a baccalaureate degree in the social sciences or humanities; or

b. persons 18 years old or over, who have held office in another creation-science organization with beliefs, substantially identical with those contained in the CSSHS **Statement of Belief**, for at least one year immediately prior to applying for membership in the CSSHS; or who have a commitment to our belief and work clearly evidenced by their record of actual involvement. Voting membership dues are \$15 (foreign, \$20 U.S.) per year.

Sustaining membership is open to those who subscribe to the C.S.S.H.S. Statement of Belief. Sustaining membership dues are \$15 (foreign, \$20 U.S.) per year.

Both voting and sustaining memberships include subscription to the **CSSH Quarterly**, and are reckoned as beginning and ending in September.

Non-members may subscribe to the **CSSH Quarterly** at the rate of \$15 (foreign, \$20 U.S.) per year.

Officers: Dr. Paul D. Ackerman, *President*; Mrs. Diane Powell, *Vice-President*; Mrs. Ellen Myers, *Secretary-Treasurer*.

Editor: Dr. Paul D. Ackerman.

Board of Reference: Dr. Duane T. Gish, *San Diego, California*; Rev. Walter Lang, *Minneapolis Minnesota*; Dr. Henry M. Morris, *San Diego, California*; Dr. Harold S. Slusher, *El Paso, Texas*; Dr. John C. Whitcomb, Jr., *Winona Lake, Indiana*; Dr. Clifford A. Wilson, *Mt. Waverly, Victoria, Australia*.

ISSN 0740-3399

Cover Art by Sue Paar

DEVOTIONAL

WHERE DOES TIME COME FROM?

Step By Step

*He does not lead me year by year
Nor even day by day;
But step by step my path unfolds,
My Lord directs my way.*

*Tomorrow's plans I do not know,
I only know this minute.
But He will say, "This is the way,
By faith now walk ye in it."*

*And I am glad that it is so,
Today's enough to bear;
And when tomorrow comes, His grace
Shall far exceed its care.*

*What need to worry then, or fret?
The God Who gave His Son
Holds all my moments in His hand
And gives them one by one.*

—Selected

Are we running out of time? The answer to that question is simple. All of us have just a little bit of time that God gives us in this life. He wants us to learn that no matter how young, healthy, full of life, *and full of time* we feel, we need him and His Son every second of every day so we never have to be afraid of ever really running out of time.

How do we use our time wisely? When a child or an adult plays, is he or she using time wisely? When a person plays at the right time, he or she is using time *very* wisely! The redemption of joyful play is a part of God's plan from the creation, and part of our inheritance in Christ. It's fun to try to understand things, and thinking about questions like where time comes from can be both play and worship. Thinking about where time comes from and other such questions can be a very wise use of God's time.

So, where does time come from? Some say our time must come from the past. Others say that the question of where time comes from is a dumb question. "What does it all matter?" "Time doesn't come from anywhere." "It's just always been here, and we have to make the future." A wise friend once taught me that time comes from God. "He made time," she said, "and he brings us the future."

The question of time seems tangled with other questions like, "Are we going to die?" The Bible and all human experience are clear on the

answer. We're all going to die. Until Jesus returns, we all die. We don't know when we're going to die, or who is going to die next. We only know that until the Lord returns in glory death will continue.

Is time good or bad? If time is good it must come from God because all good things come from God, and God does not create bad things. Scripture is clear, however, that God is the creator of good things that have been corrupted by Satan and human sin. So some good things that God created became bad things because of sin. Sin and evil can't create anything, they only corrupt good things that God creates.

But is time a thing that God creates? The Bible relates a story about a king named Hezekiah who fell ill and was about to die. He prayed to God and God answered his prayer by giving him 15 more years to live. God was creating more time for King Hezekiah. God gives us our time and knows exactly how much he gives us. The same can be said of nations. Once there was an important battle involving the Israelite army. God wanted them to win, and, to allow them to win, he made the day of the battle longer so the enemy couldn't escape in the darkness. There are many stories and passages in the Bible that assure us that God is the source and creator of time. Scripture teaches that time will run out for the whole world and everyone living. The last book of the Bible tells us how time will end for this world and how God will create a new and wonderful world where time will never run out.

The first book of the Bible teaches important things about God's creation of time. We are told how God created the whole universe including the days and nights through which the universe exists and moves. God created days and nights. On the fourth day he created the sun, moon, and stars to mark the seasons and passage of the time—the days and the nights—he was giving. In the biblical book of Psalms there is a verse that reads, "This is the day which the Lord has made; let us rejoice and be glad in it."

The wise friend I mentioned earlier taught me to think of time as flowing from God and coming to us from him moment-by-moment. Once a moment of time has flowed by us into the past, there is nothing we can do to change it, so God wants us to treat each moment wisely and faithfully. It is important for us to receive our moments wisely, because the future moments God gives us are affected by all the moments of time that have gone before. When we sin or act unwisely now, the effects of our actions will be with us and our loved ones in the moments God gives us in the future.

The consequences of our actions for the future moments God brings is a sobering thing to contemplate, but there's a wonderful aspect about it. God is a person who loves us and wants our futures to be happy and joyful. He wants to give us wonderful life forever and ever. In the biblical book of Titus we find the following, "the faith of God's elect and the knowledge of the truth that leads to godliness—a faith and knowledge resting on the hope of eternal life, which God, who does not lie, promised *before the beginning of time*." There are many hard, sad, and scary moments in life, but if we believe in the Lord Jesus, God will continue with us through the hard moments. Often it will seem that He isn't with us in the awful moments, but if we trust him we will know, deep within our hearts, that God is there. Often we

fail and fall short of what God would want us to be and to do, but, if we confess our sins, he forgives us and keeps helping us to be better, kinder, and more loving toward him and toward others. He helps us to believe in His son Jesus more strongly.

Sometimes when I feel mean, it's almost as though I don't want God to be around; but most times I know I love him and need him. Sometimes when I have doubts, it's almost as though God is not with me to love me and help me. I have learned that all Christians have bad feelings and doubts sometimes, but that God helps us deal with bad feelings and doubts just as with everything else.

In terms of our question about time, one might ask what happens to someone who rejects Jesus and does not believe in him? Will God just stop giving time to a person who rejects His son? The Bible says, no. If we reject Christ and the payment he made for our sins, then when we die the moments we get from God for all of eternity will require the fair and just punishment for the sins and evil we have done against God and other people in this life. The consequences of sin are eternal and so must be the punishment. This is the part we don't like, and the Bible teaches that God doesn't like it either. No one likes it, but God has told us that it has to be that way. Some things just have to be the way they have to be.

God sent his son Jesus to die on the cross to pay for all the sins that people have committed or will commit in all of the moments God provides in the present world. If we believe in Jesus, confessing and turning from our sins, then the moments God gives us come with his forgiveness and help. He teaches us how to use wisely the moments he gives.

The Bible teaches that this world which God created will some day pass away. All of us are going to die and have no more moments in this world. But God is going to create a new world so that we who have believed can be with him always, and he will give us wonderful moments in the new world forever and ever, and the marvelous thing is that no matter how wonderful a moment is in heaven with Jesus, the best moment will always be yet to come! God will give us better and better moments forever and ever.

Paul D. Ackerman

GARDENING AND MAN'S CREATION IN GOD'S OWN IMAGE

Ellen Myers

Throughout history men have set aside gardens, that is, specially cultivated plots of land for vegetables, trees, blooming shrubs and flowers. No other creature on earth has this strong desire and ability for gardening, especially formal horticulture involving the aesthetically pleasing integration of buildings with the grounds where they stand. This paper will concentrate on formal horticulture in the West.

Today there are countless books and magazines on gardening design, gardening techniques, gardening history, famous gardens, gardening catalogs, supply houses, nurseries and the like. According to a Gallup Poll, "On any given weekend up to 78 percent of American households [were] out working the earth" in the late 1980s (Francis and Hester, p. 8). Many people without access to a plot of ground at least care for potted houseplants or window boxes as their miniature gardens. Millions visit the many beautiful public gardens and parks so characteristic of human civilization. Gardens are so extensively used as symbols in literature and poetry that many books and articles regularly appear on this special area of human creativity. Historians, philosophers, landscape architects, and most recently medical researchers, psychologists and sociologists study and write about gardening.

All these facts testify to the obvious truth that man is preeminently and inveterately a gardener. Sir Francis Bacon paid homage to this truth when he wrote in 1620: "God Almighty first planted a Garden. And indeed it is the purest of human pleasures. It is the greatest refreshment to the spirits of man; without which buildings and palaces are but gross handyworks." (Quarto Marketing, p. 13) This paper will give a brief outline of the origin and meaning of gardening, of the history of gardening in the West till the zenith of formal gardening in the baroque period, of the gardening revolution in Europe in the late 1700s and its aftermath, of how gardens reflect their makers, and finally of gardening and the contemporary New Age movement.

The Origin and Meaning of Gardening

Where does this amazing feature of man's character come from? Man's love of formal landscape architecture and especially his diligent use of his leisure time to breed, plant and care for ornamental trees, shrubs and flowers which today bloom and tomorrow fade away cannot be explained by evolutionist theories based on chance and utility. Consider the following evolutionist speculation on the origin of gardening by well-known contemporary landscape architect Garrett Eckbo,

Professor Emeritus of Landscape Architecture at the University of California, Berkeley:

In the beginning the land was hot and fluid. ... Much time passed. Somewhere in the ocean there was a spark. ... Vegetable and animal kingdoms began to dominate the mineral. ... One day an animal stood up on his hind legs to reach a higher fruit. ... The production and control of fire was discovered, and shortly after, landscape design began. (Francis and Hester, p. 96)

This statement reads like bad science fiction or a bad joke, but it is meant seriously and agrees with the overall evolutionist scenario. In no way does it do justice to man's love of ornamental gardening which is strong evidence that he lives by more than bread (Eckbo's "higher fruit") alone. The origin and hence the explanation of mankind's universal and unique predisposition to gardening must be sought elsewhere. The Bible account of Eden, which evolutionists like Eckbo seek to discredit and supplant by their scientifically totally unsubstantiated flights of fancy, offers the only alternative.

According to the biblical creation record God Himself was the original Gardener Who made the Garden of Eden. This God, Creator and Gardener, created man in His own image and likeness, and therefore man is an inveterate gardener as well. Creationist leader Henry Morris writes that "the world's first garden ... must have been a beautiful garden, for God had planted it Himself. Every tree was 'pleasant to the sight'; there was a lovely river 'to water the garden' (Genesis 2:9, 10), and God was there." (Morris, *Days of Praise*, Oct. 7, 1991) When Lot chose the plain of the Jordan River to dwell in, he saw that it was "well watered everywhere ... like the garden of the LORD" (Genesis 13:10). Strikingly enough, Jesus Christ prayed in another garden, Gethsemane, before going to His death, and "in the place where He was crucified there was a garden: and in the garden a new tomb, in which no one had ever been laid. ... they laid Jesus there" (John 19:41, 42 NIV). Morris concludes:

God had walked alone in the first garden, seeking His own. He knelt alone in the second garden, praying for His own. He was buried alone in the third garden, dying for His own. Therefore, in the new "Paradise of God," where the pure river flows and the tree of life grows, eternally, "His servants shall serve Him" and reign with Him "for ever and ever" (Revelation 2:7; 22:1, 2, 3, 5).

Yes, Eden points to Paradise! It also points to the "enclosed garden" to which the Bridegroom (Christ) compares His beloved Bride (the Church) in the Song of Solomon. In Henry Loray's moving novel on the life of St. Augustine, Monica, Augustine's saintly Christian mother, tells her son never to forget that

heaven is to be a garden, or rather a fountain of gardens, a well of living waters ... or better still, an orchard ... with all the chief spices [Song of Solomon 4:12-15]. ... Better than an orchard, a park ... watered by the water of life ... and His servants shall serve Him and they shall see His face [Revelation 22:1-6]. (Loray, pp.227-228)

Not only Christians and the Bible compare the eternal abode of the righteous to a perfect garden. As John Brookes notes, "It is significant that in most ancient civilizations and religions, the life hereafter and the place of eternal happiness are depicted as gardens." (Quarto Marketing, p. 14)

Even as Eden and the natural creation reflect God, so man's gardens reflect man. Eden and the natural creation which man must take care of under God (Genesis 2:15) give meaning to time. Russell Page has found a special meaning for gardening in our hurried age: "It is a gardener's pleasure ... to break this crazy rhythm, to change and break the rush of time, and make the garden a quiet island in which a moment has a new meaning." (Quoted in Massingham, p. 17) This idea is not new: the "medieval garden [already] was essentially a sanctuary, a place enclosed." (Clifford, p. 20)

That we feel the need to make our gardens "quiet islands" or "sanctuaries" apart from the world points to man's fall, when man was barred from Eden by cherubim with flaming sword (Genesis 3:24). Even as God must deal with men no longer perfect in His own image and likeness but corrupted and rebellious by sin, so man must deal in the sweat of his brow with fields and gardens infested by thorns and thistles (Genesis 3:17-19). *Work itself* is not a curse but was involved in gardening already before the fall as part and parcel of God's creation mandate to man. To sum up, man's gardening originates in his creation in God's own image and likeness. Hence gardens remind us of Eden, our primordial home, of our fall and our need for salvation, and embody our longing for restoration to eternal joy in paradise in the presence of our Creator.

The Garden from Antiquity through the Baroque Period

The Hanging Gardens of Babylon were one of the Seven Wonders of antiquity. They were built around 600 B.C. by King Nebuchadnezzar, perhaps for his wife who longed for the mountainous land of her birth. "Although no remains have been found, the Garden's design was probably the combination of an agricultural method (growing plants on terraced hillsides) and an architectural monument (the temple tower or ziggurat)." (Quarto Marketing, p. 14) Similar garden mounds have been recorded from ancient China, Babylonia, the Hittites, Medes and Persians, and also fifteenth century America.

In Assyria there were enclosed parks for the amusement of the rulers, and there is some evidence of garden design in Sumer and Assyria. It is possible that Queen Hatshepsut of Egypt (1490-1469 B.C.), and Assyrian Kings Tiglath-Pileser (ca. 1100 B.C.) and Sennacherib (705-681 B.C.) already started botanic collections (Clifford, p. 46).

Surviving wall paintings show that gardens were made in Egypt. The most detailed view comes from a wall painting in Thebes which shows the garden of a high official under Amenhotep III (1411-1372 B.C.). It was a walled garden adjacent to a canal. Its layout was symmetrical and orderly with vineyards, orchards, water tanks, and garden pavilions. The residence was an integral part of the whole garden. Important garden traditions can already be noted, such as an

axis for structure and order, the use of plants for specific functions such as food, shade, and decoration, and the integration of the garden with its natural environment (cf. Quarto Marketing, p. 16)

Traditions of garden design in ancient Greece are little known because few records exist, because the Greek landscape was possibly not well suited for gardening, and because of Greece's pantheistic religion which forbade interference with local deities of mountains, streams and groves of trees.

By the first century A.D. gardening in Rome was well developed as we know from garden descriptions in letters of Pliny the Younger (A.D. 62-113) to his friends. Topiary, the art of trimming bushes in various shapes such as animals, naval battles, or even the names of the estate's owner or the topiarist himself, had entered ornamental gardening with Cnaeus Martius, a friend of the Emperor Augustus. Pliny had some topiary in his garden in Tuscany, where there was "the careful juxtaposition of the wild garden and the formal" (Clifford, p. 18).

We hear little about ornamental gardens from the fall of Rome until the high middle ages, when medieval gardens had pergolas ("green tunnels") with open squares between. They always had water (a fountain or well) and "principal ornamental features" (Clifford, p. 37). The use of water not only to nourish the plants but also to beautify the garden design as a whole through artful techniques of water jets and decorative fountains came to Europe from the Arabs by way of Spain.

Renaissance gardens reached out beyond the medieval garden enclosure to nature at large. The zenith of formal gardening came with the baroque period of the sixteenth century, which brought us the magnificent classic gardens and parks designed by Louis XIV's court gardener Andre Le Notre and his school. Le Notre's influence reached as far as Russia where his famous pupil Alexandre Le Blond designed the court gardens of Peterhof and other famous St. Petersburg gardens for Tsar Peter the Great. Had he not died of smallpox at age 39 after only thirty months in Russia, French baroque would have had a yet greater impact upon Russia. (Massie, pp. 627-632)

The Gardening Revolution of the Late 1700s and Its Aftermath

A gardening revolution of tremendous proportions against baroque's classic constraints took place in Europe in the latter part of the eighteenth century. Whereas always before the garden had been carefully cultivated and landscaped as an extension of the residence and was by definition clearly and intentionally distinguished from uncultivated nature, garden designers now wanted to bring an idealized nature or wilderness right up to men's very dwellings. In England this revolution was introduced by William Kent, who "brought back from Italy isolated pictures of deteriorated Renaissance gardens. But here was no longer the ordered reflection of a disciplined universe." (Clifford, p. 136) Gardens were now to be merged with the rest of nature with as little visible cultivation and enclosures as possible. Presumably with approval Jean-Jacques Rousseau, the philosopher who blamed civilization for all mankind's ills, described in *Julie, or La Nouvelle Heloise* (1760) "a garden in which there is to be discerned no trace of man's hand." (Clifford, p. 151) Such a "garden" would really be

not a true garden at all. This gardening revolution foreshadowed the rejection of traditional and especially Christian social mores which erupted with the French Revolution in 1789. (cf. Berthoud, *Revolution et Christianisme*)

The next notable garden designer in England after Kent was Lancelot "Capability" Brown, whose ideal was the English park garden. He used an "abstractionist approach" of very simple patterns and the sparse means of "Contours of green turf, mirrors of still water, a few species of tree used singly or in clumps or in loosely contrived belts—and that was all." (Clifford, p. 159)

People soon grew tired of these overly simple and monotonous gardens, and Humphrey Repton replaced "Capability" Brown as England's favorite landscape designer. He ushered in the eclectic gardening of the Victorian era, which could still be very "romantic" and was carried on by more people than ever before. More and more foreign plants were introduced and more and more flowers were planted to create oases of beauty for which people, reflecting man's original creation in God's own image and likeness, longed in a rapidly industrializing and urbanized society. Eminent historian Paul Johnson gives us other fascinating details:

People, if they could afford it, made their gardens look "wild" and "ancient" by putting in bits of Gothic apparatus. ... In the years after 1815, "rustic" garden furniture made its appearance, along with rock gardens and painted wooden or plaster gnomes (imported from ultra-romantic Germany). ...

The cult of gardens, which was spreading rapidly down the social scale in the years after 1815, was one way of protesting against the modern world, holding it at bay. ... as the 1820s progressed, a new phenomenon appeared—the London and especially the suburban garden.

Indeed it found a crusading advocate, John Claudius Loudon (1783-1843) ... [Loudon] wrote, illustrated and published books [on gardening] which often sold tens of thousands of copies ...

[Loudon] was the first writer to insist that it was not merely proper but positively moral for ladies and gentlemen to dig and plant their own gardens ... [He] gave people hope that beauty and nature could still hold their own in an industrialized society. ... in his own way, [he] was one of the most influential minds of the century. (Johnson, pp. 282-283)

The eclecticism which marked Victorian gardening has continued to prevail to our own time. Rarely do home gardeners consciously follow a historical pattern in the layout of their gardens. Besides, gardening depends upon the financial means and especially the leisure time available to the gardener. There are, of course, still numerous wealthy estates where landscape architects can design gardens according to ideal preconceived plans. Finally, there are the community parks and botanical gardens where formal horticulture flourishes.

Gardens as Reflecting Their Makers

While gardening is a facet of God's image and likeness bestowed upon man at creation, it does not necessarily match the gardener's overall character or express a godly imagination. Andre Le Notre was "honest, honourable and plain-spoken; everybody loved and respected him, for he never stepped out of his place nor forgot it and was always perfectly disinterested ... There was an artlessness about him, a simple-hearted candour that was perfectly delightful." (Saint-Simon, quoted in Clifford, p. 80) On the other hand, Paul deParrie and Mary Pride point out that "the apparent contradiction between the fantastic gardens of [Aztec King] Montezuma which rivaled the Hanging Gardens of Babylon, and his utterly debased witchcraft and blood-rites takes your breath away." (DeParrie and Pride, p. 111) Rudolf Hoess, commandant of the infamous Nazi concentration camp of Auschwitz, had prisoners work in his garden which "was a paradise of flowers." (Hoess, p. 173) The medical exterminators of handicapped children at the psychiatric hospital of Eglfing-Haar near Munich in the Nazi euthanasia program saw to it that at the window of the extermination room there was "a geranium plant which was always carefully watered." (Wertham, p. 59)

In his superb novel *That Hideous Strength* C. S. Lewis hints at the character of the Christian remnant gathered at St. Anne's on the hill and the demonic organization named N.I.C.E. ("National Institute for Coordinated Experiments") at Belbury by way of their gardens. The garden at St. Anne's is well tended and inviting to man and beast, large, homey and comfortable. The grounds around Belbury

were not the sort of grounds that anyone could walk in for pleasure ... [they were] enclosed ... with a low brick wall surmounted by an iron railing ... There were ... winding paths covered so thickly with round white pebbles that you could hardly walk on them. ... There were plantations—slabs would be almost a better word—of that kind of laurel which looks as if it were made of cleverly painted and varnished metal. ... The whole effect was like that of a municipal cemetery. (Lewis, 1965, p. 101)

Lewis also gives a chilling picture of the anti-life and anti-human nature of the N.I.C.E. in Professor Filostrato, one of its leaders, a scientist who has kept the head of a guillotined criminal functioning for the use of the N.I.C.E.'s real rulers, the "macrobes" (demons). Filostrato has some fine natural trees in the grounds of Belbury cut down and wants to replace them by artificial trees, "Light, made of aluminium. So natural, it would even deceive." Such trees could be moved about at will and would cause "No leaves to fall, no twigs, no birds building nests, no muck and mess." (Lewis, 1965, p. 172) Here, as Lewis also made clear in his excellent non-fiction treatise *The Abolition of Man*, is the essence of that inhuman hatred for natural life which indwells extreme atheistic rationalists and materialists. The opposite extreme is idolatrous worship of nature above God and man, and ultimately just as deadly to man, as in the neopagan pantheistic world view whose rapid rise we are observing among us today.

Gardens and the New Age Movement

For the last ten to fifteen years there has been a noticeable trend towards the garden as an extension of wild, uncultivated nature. This trend, a veritable "paradigm shift" according to its promoters, is the expression in gardening of the "New Age" philosophy of our generation, and it is sometimes deliberately presented in antibiblical terms. For example, Jeff Cox puts it as follows in one of the most recent and most important analyses of gardening:

In our traditional myth, the Garden of Eden was a paradise with no good or bad to it. Only when Adam and Eve ate the fruit of the Tree of Knowledge of Good and Evil did they become imperfect, and therefore exiled from paradise. It's not that there was no darkness in paradise—the snake was there after all—but rather that before the fall, good and evil were not recognized by Adam and Eve. They had not tasted the fruit. They lived without prejudice and acted without second thoughts. ...

When the wholeness of the world became split into categories, humankind saw the world and its creatures as good (my caribou) and bad (those wolves). ... Modern civilization began. Gardens attempted to recreate paradise ...

A natural garden, on the other hand, dissolves the split and validates reality. It includes the wide, wild world as it is, warts and all. (Francis and Hester, p. 25)

Of course this "paradigm shift" is not new, as nothing is really new in the New Age movement; the gardening revolution of the late 1700s already called for uncultivated wilderness "gardens." The New Age movement is but the old paganism, or the barbarism ever crouching at the borders of civilization ready to invade and destroy. As Gilbert Keith Chesterton put it, "Civilisation in the best sense merely means the full authority of the human spirit over all externals [as God commanded man at creation, Genesis 1:26, 28]. Barbarism means the worship of those externals in their crude and unconquered state [and is therefore rebellion against God's creation mandate to man]. Barbarism means the worship of Nature; and in recent poetry, science, and philosophy there has been too much of the worship of Nature." (Marlin, Rabatin, and Swan, p. 67)

We might ask proponents of their untended "natural garden" whether they do not simply wish to shirk the hard work of garden cultivation; after all, an easy way to produce their "natural garden" is simply to neglect a cultivated one. We must ask today's New Age worshippers of nature whether their "natural garden" is really a *garden*, that is, by definition cultivated and separate from "the wide, wild world," and expose their semantic deceit. We must also point out that their "natural garden" would include poison ivy, wasps' nests and other organisms harmful or even deadly to man. We must understand that to replace the worship of the God and Creator of the Bible by the worship of nature is and must be hostile not only to God but also to man, the unique creature made in God's own image and likeness.

The "romantic" gardening revolution in the late 1700s, like today's neopagan New Age movement, opposed garden cultivation due to its

idolatrous worship of untamed nature. The early Romantics may not have been aware of the anti-biblical and ultimately anti-human implications of their view. However, spokespersons of today's New Age movement certainly know what they are doing. To substantiate this claim, let us turn once more to evolutionist professor of landscape architecture Garrett Eckbo, who describes his picture of the New Age ecologist future one-world utopia in his article "Today into Tomorrow: An Optimistic View":

In each growth area of the world, following the experience of China [that is, first the mass murder of many millions of people and then forced abortion and sterilization to limit population growth!], humane [!] measures [would be] designed ... to bring the population down to a level that the basic ecosystems of its land could support. ... The plans ... [would be] aimed at ultimate coordination in a steady-state world in which the population would be tailored to fit the environment, rather than vice versa. (Francis and Hester, p. 230)

This statement also shows that prominent New Age thinkers want to rule the whole world, and that they, like their atheist-materialist counterparts and allies, by no means eschew the use of force to implement their goal, "tailoring" the population to fit the environment. This their goal is open, ultimate rebellion against God's biblical creation mandate to man, and is indeed, in C. S. Lewis's words, the visible "abolition of man" as that unique being created to live by obeying God's moral law.

Summary and Conclusion

Ornamental gardening is a unique mark of man. It cannot be accounted for by evolutionist fiction but only by the biblical creation record. Gardens witness to man's creation in God the Creator's and First Gardener's own image and likeness, and they point back to Eden, our primordial perfect home, to our fall and need for salvation, and to our hope for eternal life in paradise restored.

From antiquity until the latter part of the eighteenth century gardening was always understood to be the cultivation of a special plot of land distinguished from untamed nature. At that time a gardening revolution occurred in the West which sought to merge gardens with the rest of nature with as little visible cultivation and enclosures as possible. This development really meant the abolition of the garden properly speaking. It foreshadowed the abolition of traditional and especially Christian social mores which erupted with the French Revolution. This gardening revolution was followed by a brief "abstractionist" school of gardening, and then by the eclectic gardening of the Victorian era which is still largely the vogue today.

Gardens reflect their makers in that gardening itself is a facet of God's image and likeness in man, but gardening does not necessarily match the gardener's overall character or express a godly imagination. Andre Le Notre, the greatest gardening genius of the zenith of formal horticulture during the baroque period, was a loveable man, but love of gardening also marked bloody Aztec King Montezuma, Nazi concentra-

tion commandant Rudolf Hoess, and the child exterminators of the Nazi euthanasia program. C. S. Lewis describes gardens to hint at the character of godly and evil people in his novel *That Hideous Strength*.

Today's New Age movement, which worships "nature" rather than God, aims at the replacement of gardens by wild, uncultivated nature, a trend reminiscent of the gardening revolution of the late 1700s. This is really the abolition of gardens proper and must lead to the abolition of man himself. Lastly, it is done in conscious rejection and rebellion against the God of Creation and as such a sign of our apostate, chaotic time.

Selected Bibliography

- Berthoud, Jean-Marc, ed. *Revolution et Christianisme*. Lausanne, Switzerland: Editions l'Age d'Homme, 1992.
- Clifford, Derek. *A History of Garden Design*. New York: Frederick A. Praeger Publishers, 1963.
- Coray, Henry. *Son of Tears*. Grand Rapids, MI: Wm. B. Eerdmans, First Paperback Edition, 1966.
- DeParrie, Paul, and Mary Pride. *Ancient Empires of the New Age*. Westchester, IL: Crossway Books, 1989.
- Francis, Mark, and Rudolf T. Hester, Jr., ed. *The Meaning of Gardens*. Cambridge, MA and London, England: M.I.T. Press, 1990.
- Hoess, Rudolf. *Commandant of Auschwitz*. Cleveland, OH: World Publishing Co., 1959.
- Johnson, Paul. *The Birth of the Modern: World Society, 1815-1830*. New York: Harper Collins Publishers, First Edition 1991.
- Lewis, C. S. *The Abolition of Man*. New York: The Macmillan Company, Fourth Printing 1968.
- Lewis, C. S. *That Hideous Strength*. New York: Collier Books, Macmillan Company, First Paperback Edition 1965.
- Marlin, George, Richard P. Rabatin, and John L. Swan, ed. *The Quotable Chesterton*. New York: Doubleday Image Books; San Francisco: Ignatius Press, 1986.
- Massie, Robert K. *Peter the Great: His Life and World*. New York: First Ballantine Books Mass Market Edition, February 1986.
- Massingham, Betty. *A Century of Gardens*. London, England: Faber & Faber Ltd., 1982.
- Morris, Henry M., ed. *Days of Praise*. Santee, CA: Institute for Creation Research, 1991.
- Quarto Marketing Ltd. *Garden Design*. New York: Simon & Schuster, Inc., 1984.
- Wertham, Frederic, M.D. *The German Euthanasia Program*. Cincinnati, OH: Hayes Publishing Company, Inc., First Printing, January 1978.

THE BIBLE AND THE NATIONS (PART 2): THE TEMPTATION OF WORLD EMPIRE, BABEL AND THE BEAST

Jean-Marc Berthoud

Socialism's aim is not only to abolish the fragmentation of humanity in small states and to end all distinctions between nations, not only to bring nations together, but to bring about their fusion.

—Lenin¹

The parallel accounts of the first empire, that of Nimrod (Genesis 10:8-12), and that of the tower of Babel (Genesis 11:1-9), together present two basic aspects of the same fundamental human temptation: to organize human society independently of and against God and his explicit commands. Let us first look at the account of Nimrod's Empire:

And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh, and the city of Rehoboth and Calah, and Resen between Nineveh and Calah: the same is a great city. (Genesis 10:8-12)

Both at the original creation and later at the renewal of human life and society after the general destruction of the flood God had required of mankind that it be "*fruitful, and multiply, and replenish the earth.*" Nimrod, the great warrior and builder of cities and empires, went straight against the divine command. Instead of encouraging the reproduction of the race and the peopling of the earth he undertook the expansion of his own clan, the destruction of his neighbors, and the expansion of his dominion over a vast territory under his centralized control. The text emphasizes three times the might, the ruthless physical power of Nimrod. Here for the first time in Scripture appears the concept of *Kingdom*. Here we find the original root of that recurring temptation of rulers to exercise unlimited political and military power and by incessant expansion to constitute world empires. ... Our modern obsessive urbanization, the growth of huge cities and the parallel emptying of the countryside are sure signs that the spirit of Nimrod and of Babel is far-reaching today. Such social behavior is a public sign of the general revolt of our excessively urbanized civilization against God and his created order. Such a trend can only lead in the long run to widespread ruin and disaster.

CSSH Quarterly
Vol. XV, No. 3 (Spring 1993)

The building of the tower of Babel related in chapter 11 of Genesis is simply the account of a particularly important aspect of Nimrod's ambitious and futile enterprise in empire building. ...

And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us **build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.**

And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them upon the face of all the earth." (Genesis 11:1-9)

The unity of language and of purpose made it possible for the men of Babel, apparently under the leadership of Nimrod, not only to establish the first world empire at the expense of the divinely ordained diversification of the nations, but above all to reverse the God directed movement of population spreading mankind out over the whole earth which had begun after the flood. Nimrod's lust for empire and his city building were the military and social aspects of this impious enterprise. The construction of a tower *reaching up to heaven* was on the other hand a religious enterprise destined to provide a central focus, both ideologically and geographically, to the dual desire to reach up to heaven - that is, to God - by mere human means and to establish a name, a reputation, for themselves. The first was an expression of that permanent human temptation to attain self-salvation through man's own efforts; the second was characteristic of the humanistic desire for self-exaltation - *let us make us a name*. Here we clearly see man's wish to substitute himself for God who alone has the legitimate right to establish his own name, and thereby to proclaim his own glory. For only God can establish man's name, his true reputation. Wenham expresses this very well in his commentary on Genesis:

"To make for ourselves a name." Again the people's ambition suggests impiety. God promised to make Abram's name great (12:2) and also David's (2 Sam. 7:9, fulfilled in 2 Sam. 8:13). But elsewhere in Scripture it is God alone who makes a name for himself (e.g. Isa. 63:12, 14; Jer. 32:20; Neh. 9:10). Mankind is again attempting to usurp divine prerogatives.²

The Godly path is plainly expressed by the apostle James thus:

Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:10; see also 1 Peter 5:5-6).

After the Flood God had promised Noah never to destroy the whole human race in like manner again. To confound the arrogance of those who worked to build their tower up to heaven God decided to divide their tongues, to diversify their language so that they would no longer understand one another nor be able to cooperate with one another in their impious and rebellious plan. Thus the final and most effective element forcing the nations to scatter over the whole earth, the diversity of languages, came from a direct intervention of God. By this means the lasting unification of mankind became an impossibility. In this way God himself safeguarded his design to establish numerous nations in history, fixing as he willed the time of their existence and their location (Acts 17:26).

The name the people of Shinar gave to their city, Babel, was the same as the one they frequently attributed to the great towers, the ziggurats, they were so fond of building, *gate of the god* or *gate of heaven*. But Scripture tells us that its true meaning is *confusion* for at Babel God not only confused the tongues of mankind but also the scheme of its inhabitants. The diversity of tongues that resulted from this divine intervention is a constant reminder to all men that their ambition to create paradise on earth and the unity of mankind apart from the Creator and his Laws is bound to utter failure. ...

Many men and nations have in the course of history succumbed to the temptation of Babel, to the desire for world unity and world empire. This recurring historical reality represents a permanent theme of the whole of Scripture. This imperial design against God and the divinely established autonomy of the nations is given a name in the Bible: it is that of the *Beast*. And the Bible shows us many such political *beasts*: the Egypt of Pharaoh, Assyria and Nineveh, the Chaldeans and Babylon, Greece and Alexander the Great, Rome and her irresistible world empire. The books of Daniel and Revelation show these political realities with great precision. The coming of the King of the nations, the Lord Jesus Christ, did not put an end to men's craving for total control. ...

But all such ambitions of empire building are destined to fail. They cannot withstand the ravages of time for they are built on the sand of man's rebellion against his Creator. The second Psalm expresses this well when it says of that king of the kings of the nations of the earth, the Lord Jesus Christ:

Ask of me, and I shall give thee the heathen (nations) for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. (Psalm 2:8-12)

As for the Beast, that great world empire, we read in the book of

Revelation:

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. (Revelation 19:19-20)

Thus the beast, or the world empires, are finally and utterly destroyed. But the three creational orders, Church, family and nation, persist into the life to come.

The Church and the Nations

In the Old Testament the nation of Israel is often opposed, not to the *heathen* or *Gentiles*, as a frequent mistranslation of the Hebrew word *Goyim* leads us to believe, but to the *heathen* or *Gentile nations*. The Jewish covenant nation is thus often described in the Old Testament as being in a situation of permanent spiritual antagonism to the pagan nations. Until the coming of the Messiah these nations were placed entirely outside God's covenant of grace. Now it is true that there was often in Israel a conflict between the faithful remnant and the apostate majority of the nation, and that the nation as a whole struck impious alliances with the surrounding nations, but this did not dissolve the bond between God and his chosen people.

This remains true to a certain degree since the rejection by the nation of Israel of the Lord Jesus Christ as King and Messiah. For as the apostle Paul puts it in the epistle to the Romans: "*As according to the gospel, they (Israel) are enemies for your sakes (the Gentiles); but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance*" (Romans 11:28-29). This is simply a confirmation of the words of Jeremiah. Proclaiming the coming of the New Covenant he affirms the persistence of Israel as a nation throughout history: "*Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for light by night, which divideth the sea when the waves thereof roar; The Lord of Hosts is his name: If these ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever*" (Jeremiah 31:33-36).

This plainly means that the Lord will maintain the nation of Israel throughout history until the end of the present universe as a sign of his covenantal faithfulness: faithfulness of blessing to those children of the nation of Israel who turn to the Messiah in faith and repentance to be fully reintegrated into the New Covenant as the regrafted natural branches of the covenantal olive tree (Romans 11:17-21); but also faithfulness of God to the curses of the covenant on unfaithful Israel throughout history. ...

With the preaching of the Gospel to every nation in the New Covenant this spiritual antagonism is no longer simply between the chosen nation (Israel) and the heathen (Gentile) nations, but within each nation (Israel included) a permanent state of war exists between

the elect people (the Church) and those who within each nation reject the covenant of grace. The exclusive nature of the Old Covenant explains why Jesus Christ so abruptly rebuked the Canaanite woman, telling her, "*I am not sent but unto the lost sheep of the house of Israel*" (Matthew 15:24). Indeed his earthly mission was not to the Gentile nations but only to the nation of the Covenant. Earlier he sent his disciples out to preach the Gospel of the Kingdom of God exclusively to the lost sheep of Israel and not to the other nations: "*Go not into the way of the Gentiles (nations), and into any city of the Samaritans enter ye not. But go rather to the lost sheep of Israel*" (Matthew 10:5-6). The time had not yet come when Jesus Christ by his crucifixion would open up the path of covenant blessings to all the nations. For as he said of his death on the cross: "*Now is the judgment of this world, now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men (men of all nations) to me*" (John 12:31-32).

It was of this opening up of the nations to the proclamation of the Gospel that Paul was speaking when he said to the heathen of Iconium who were on the point of offering a sacrifice to Barnabas and him as gods for having done a miracle: "*Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: who in time past suffered all nations to walk in their own ways*" (Acts 14:15-16). Now these times past are past indeed and all the nations of the earth are called, together with those members of Israel who turn to their Messiah, to partake in the full blessings of the New Covenant.

Mention is also made of this opening up of the nations to the light of salvation in Revelation 20:3 where it is announced that Satan will be bound for a thousand years and will thus no longer be able for this period of time to *deceive the nations*. For until Christ's victory on the cross all the nations - with the exception of the nation of Israel (in fact the faithful remnant) - were outside of God's covenant of grace. Now this covenant applies to all the nations of the earth indiscriminately.

Now, in order that the nations enter into God's covenant salvation it was essential that the particular status of Israel as the sole covenant nation be abrogated: "*Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof*" (Matthew 21:43). Jesus taking up the message of the Old Testament prophets had previously announced the overflow of God's blessings from Israel to all the nations:

And he charged them that they should not make him known, that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment (justice) to the Gentiles (nations). ... And in his name shall the Gentiles (nations) trust. (Matthew 12:16-21; Isaiah 42:1-4)

Here the blessing promised of old to the nations through the witness of the faithful remnant of Israel is accomplished. ... Let us listen to the extraordinary Old Testament prophecy of Psalm 72 which

predicts that "**All kings will bow down before him; all nations shall serve him**" and "**all nations shall call him blessed**" (verses 11 and 17; also see Isaiah 66:15-24). ...

It is of this blessing to which all the nations of the earth now have access in Jesus Christ that John speaks of in the book of Revelation:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" (Rev. 14:6-8)

This astonishing expansion of the Kingdom of God starting from the Jewish nation and growing to include all the nations of the earth was begun after Pentecost by that faithful remnant of Israel, those first Jewish Christians who recognized their Messiah in the person of Jesus of Nazareth, pierced for their sins and risen again for their justification. This is the mystery Paul speaks about in Ephesians, Chapter 2: the joining together in Christ of the heathen nations of the world to the covenant of Israel:

*Wherefore remember, that ye being in time past Gentiles (nations) in the flesh, who are called Uncircumcision by that which is called Circumcision in the flesh made by hands; that at that time ye were **without Christ, being aliens from the Commonwealth of Israel**, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. ... For through him we both have access by one Spirit unto the Father. Now therefore ye are no more **strangers and foreigners, but fellow citizens with the saints, and of the household of God**" (Ephesians 2:11-19).*

The consequence of this spiritual unity between the Jewish nation and the Gentile nations in the one body of the Lord Jesus Christ is that the fundamental spiritual opposition is now no longer between an elect nation, Israel, and the non-elect heathen nations. But now the conflict is to be found within each nation between the elect people, the Church, and those within the nation who are not of the elect, but reprobates. In this text of the apostle Paul we see clearly the accomplishment of the promises granted by God to Abraham: that in his seed all the nations of the world would be blessed. This is realized in and through the persons of the elect of every nation on the surface of the earth. The redemption of the nations in Christ is accomplished through the body of Christ, the Church. Thus in its turn Scripture calls the Church itself *a nation* (see 1 Peter 2:9-10).

What has been abolished here is clearly not the creational identity of the nations, but all that is of sin within the nation (represented by

the elect), that is, all that leads to division, conflict and war. This we see clearly in Paul's epistle to the Galatians: *"Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen (nations) through faith, preached before the gospel unto Abraham, saying, in thee shall all the nations be blessed"* (Gal. 3:7-8). ... That is why Paul writes a little later in the same letter:

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.
(Gal. 3:27-29)

This in no way implies any kind of abandoning of national identity (Jew or Greek), of social distinctions (bond or free), of sexual differences (male or female). What is done away is the division, the enmity, the opposition. ... What disappears is not the creational realities of nation, sex and social order; and what replaces class warfare, national warfare and sexual warfare - so prevalent in a fallen world - is not internationalism, egalitarianism, or the androgynous ideal of unisex behavior. In Christ nations, sexes and social classes are restored to their creational goodness and thus know a healthy (a holy) unity and a healthy (a holy) diversity. ...

What Christ has come to destroy is not the created order, including the diverse nations, but all the works of the devil. ... But there will come a time, Scripture tells us, when the whole world, the dominant element in every nation, will turn against the presence of the Christian faith in its midst: *"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake"* (Matthew 24:9). And in the same Gospel we read: *"And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my sake: but he that endureth to the end shall be saved"* (Matthew 10:21-22).

This is the reign of what prophecy calls the beast, the totalitarian world empire, the enemy of the nations and of the Church, animated by an unmitigated hatred for God and thus for all God's creational institutions. The book of Revelation is here particularly clear:

And he (the beast) opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. (Rev. 13:6-8)

And we read also in the same book that Babylon made *"all the nations drink of the wine of her fornication"* (Rev. 14:8).

This huge final conspiracy against God leads us to that period of human history placed by divine prophecy after the thousand years

during which the nations were no longer seduced, and when
Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle: the number of which is as the sand of the sea. And they went upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. (Rev. 20:7-10)

This is the reign of - amongst that of many other power maniacs - those artificial and anti-national groupings such as the European Community, the so-called New World Order, the United Nations, all to varying degrees trying, in vain, to reestablish what the men who long ago built the tower of Babel failed utterly to do. It is interesting to observe that the Council of Europe has a poster that can be seen here and there showing the unfinished Tower of Babel and the twelve starred flag of the European Community, together with the slogan: *Many languages, one voice.*

Conclusion: God Redeems His Entire Creation

True unity is of a totally different nature from that exemplified by this confused international mass of nations. True unity respects the creational order (hence the existence of a diversity of nations) and finds its common bond, not in human ideologies, but in respect for the Word of God, for his commandments. This unity in diversity is wonderfully expressed in that biblical event which in a sense is the true reversal of the division mankind provoked by the dispersal of tongues at Babel: Pentecost. We read that the apostles *"were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven"* and *"every man heard them speak in his own language ... the wonderful works of God"* (Acts 2:4-11). ...

By speaking through the Person of the Holy Spirit in every tongue God shows that his design is to save all the nations of the earth in the persons of his predestined people in every nation. The Holy Spirit does not save men **from out of their nations and tongues** into the Kingdom of God. He saves them as it were **in and through their particular nations and languages**. What we have here is firstly the maintenance of the languages created by God with all their riches. But there is more to the miracle of Pentecost than this. The exhortations of the apostles were understood by each of their listeners in his own tongue. This implies that the barrier between peoples established by the dividing of languages at Babel is transfigured at Pentecost. The diversity of languages is indeed confirmed but the absence of communication caused by this separation of tongues no longer holds. In the Kingdom of God the languages thus maintained in God's redemptive purpose will, like the whole creation, be transfigured in Christ. ... This of course means that God's redemptive purpose does not work towards

the suppression of the nations but for their salvation, their redemption, their sanctification, their transfiguration and their recuperation in the renewed creation, the new heavens and the new earth.

For God's purpose is not the total destruction of the old creation and the establishment of an entirely new earth and new heaven in its place. His ultimate purpose through the revelation of Scripture, the incarnation and suffering of the Son of God, Jesus Christ, and through the establishment of the Church is nothing less than the complete renewal of all things: *"And Jesus said unto them, Verily I say unto you, that ye which have followed me, **in the regeneration** when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel"* (Matthew 19:28). And in the book of Acts we read that *"heaven must receive (Jesus Christ) **until the times of restitution of all things**, which God hath spoken of by the mouth of all his holy prophets since the world began"* (Acts 3:21). And finally we read in the second letter of Peter: *"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. ... **Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness**"* (2 Peter 3:10, 13).

But this passing away of the present heavens and earth does not mean their total annihilation, just as our own death as Christians in no way signifies the complete annihilation of our created personality. Paul in speaking of his own death does not speak merely in terms of the destruction of his body but in terms of final renewal: *"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens ... For we that in this tabernacle do groan, being burdened: **not that we would be unclothed, but clothed upon, that mortality might be swallowed up in life**"* (2 Corinthians 5:1, 4). This means that life - not death as after the fall - is the decisive factor. It is life that swallows up death for the Christian, not death that destroys life. So the end of the world does not mean that the world will simply be destroyed to be built up again anew like the first creation as from nothing. The whole person of the Christian and all creation will be entirely delivered from corruption, sin and death: *"... **the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God**"* (Romans 8:21). ...

This final renewal of all things is the magnificent, the glorious theme of the last chapters of the book of Revelation:

*And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. ... And **the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour to it. ... And they shall bring the glory of the nations into it. ... And he showed me a pure***

river of water of life, ... and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and **the leaves of the tree were for the healing of the nations**". (Rev. 21:1-2, 24, 26; Rev. 22:1-2).

We learn from this text some very extraordinary things.

- First, as our many readings have let us suppose, here it becomes very clear that the nations of the elect are in the new earth and the new heaven.

- Second, that these nations are healed in the persons of the elect adopted by God from the midst of every one of them. We now understand a little better why God was indeed so interested in all these nations of the earth which indeed are a recurring theme of this very book: *"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and **hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto God kings and priests: and we shall reign on earth**"* (Rev. 5:9-10). *"After this I beheld, and, lo, **a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb**"* (Rev. 7:9-10).

Finally, we see that in the new earth and the new heaven all the riches of the nations are retrieved. ... Everything done by man that honors God will be saved. There we shall find the highest human achievements in every field, redeemed by the cross and the resurrection of the Lord Jesus Christ. Music and the arts, the sciences and technology, literature and history, all the crafts and the most humble tasks faithfully accomplished in honor of Jesus Christ will find their place in the new earth, in the new heavens. Thus salvation concerns every aspect of our lives and our vocation lies in living every circumstance God's Providence affords us to the glory of the triune God, Father, Son and Holy Spirit: *"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"* (1 Cor. 10:31), in the Lord Jesus Christ by whom *"are all things created that are in heaven, and that are in earth"* (Colossians 1:16), and for those that have *the patience of the saints*" and *"keep the commandments of God, and the faith of Jesus."* Nothing is lost, for *"I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them"* (Rev. 14:12-13).

Editor's Note: Published in condensed form with permission of the author. For copy of complete original manuscript, write to Jean-Marc Berthoud, Trabandan 16, Lausanne, Switzerland. M. Berthoud is the editor of the excellent French language Christian quarterly review, *Resister et construire*.

References

¹Quoted in A. Solzhenitsyn, *From Under the Rubble*, Fontana, 1976, p. 198.

²Gorden H. Wenham, *Genesis 1-15*, Word Books, Waco, TX 1987, pp. 239-240.

WHY ALL THE FUSS ABOUT CREATION AND EVOLUTION?

Charles Thaxton and Jon Buell

The teaching of moral relativism in our public schools obviously upsets many Christian parents. Its fruits are all too evident: these days, any lifestyle is considered legitimate, but moral absolutes are not.

Many of the same Christian parents, however, are not concerned about the teaching of evolution in public schools. Failing SAT scores and increasing drug abuse, violence, abortion and homosexual activity among teens are the concerns of these parents. "Why all the fuss about creation being taught in public schools, anyway?" they ask. As we shall show, there is a line of reasoning which usually lies hidden when either the subject of origins or morality is discussed, but which actually ties the two concerns together. Once this reasoning is understood, it becomes evident that not only does the exclusive teaching of evolution encourage our children's rejection of Judeo-Christian morality, but it also prepares young minds for the reception of religious views which these same parents would find unacceptable.

To understand how this can happen, we must recognize that there are two basic views of the world and man: theism and naturalism. These are philosophical categories, not religious. They can also be called "metaphysical positions", "world views", or "idea systems". Philosopher or not, we all have such a view. Theism and naturalism are mutually exclusive systems of thought as can be seen from a single distinction: *theism* affirms a fundamental Creator/creature distinction whereas *naturalism* denies this distinction and defines total reality in terms of this world.

Furthermore, we can easily see that each view has an implicit, inherent view of origins. Naturalism excludes an absolute Creator and asserts that life somehow emerged out of matter and energy by itself and evolved into its present forms. In contrast to theism, which holds that the universe is the product of intelligence, naturalism holds that intelligence is a "late arrival" in the universe—an eventual result of blind, evolutionary processes. In order to be persuasive and credible, each view needs a consistent explanation of how things got here. Evolution is therefore essential to naturalism in the same way creation is to theism. For thousands of educators then, evolution provides a thorough-going explanation of reality.

But how does this relate to the spread of moral relativism? The connection is that this naturalistic explanation of reality has certain companion ideas about morality. These are logical deductions: with naturalism's rejection of an absolute Creator goes the traditional source of moral absolutes. Theism postulates that reality includes a moral order, but naturalism excludes a lawgiver. Naturalistic evolution and

CSSH Quarterly
Vol. XV, No. 3 (Spring 1993)

moral relativism are like two rooms in the same house. Hence young minds influenced with modern naturalism conclude that moral values are whatever we happen to declare them to be at any given time. Consider this from a public television program called "Hard Choices" as offered in its companion study guide:

The vast majority of people believe there is a design or force in the universe; that it works outside the ordinary mechanics of cause and effect; that it is somehow responsible for both the visible and the moral order of the world. Modern biology has undermined this assumption. Even though it is often asserted that science is fully compatible with our Judeo-Christian ethical tradition, in fact it is not ... beginning with Darwin, biology has undermined that tradition ... the extreme mechanistic view of life, which every new discovery in biology tends to confirm, has certain implications. First, God has no role in the physical world ... second, except for the laws of probability and cause and effect, there is no organizing principle in the world, and no purpose. Thus, there are no moral or ethical laws that belong to the nature of things, no absolute guiding principles for human society ... (William B. Provine, "The End of Ethics?" in *Hard Choices* [a magazine companion to the television series *Hard Choices*], Seattle, WA: KCTS-TV, channel 9, University of Washington, 1980).

How does all of this relate to the teaching of biology in the public schools today? Evolution has served as the vanguard of this larger system of ideas—naturalism—and has been the critical way that it has been promoted in the schools. It is doubtful that naturalism could have gotten anywhere in the school systems had it been introduced through its position on morality. But it found a back-door acceptance by its association with evolution, especially since evolution is taught almost exclusively. Creation is theism's counterpart to evolution, and if taught alongside evolution, it would be an effective antidote to the indoctrination of a particular world view. ...

Many educators indulge in the rhetoric of science but do not tell their students that a fundamental issue and hidden persuader is metaphysics. Thus the philosophical dimension in the origins controversy is usually hidden beneath the surface. Yet there it may in fact exert a more powerful influence on the scientific picture produced than either reason or observation. The practical consequence is that people unconsciously fill in the gaps in knowledge according to philosophic choice and are never the wiser. ...

That's why Christians—in fact all theists—must insist that whenever origins are discussed, public schools allow the teaching of the evidence for creation alongside instruction in the naturalistic concept of evolution. If the scientific rationale for both creation and evolution were taught, there would be an equality demanded by the symmetry of the two metaphysical views, theism and naturalism. If both are not taught, it is not just the subject of origins that is affected. The whole of naturalistic thought is given privileged status by the state, with the *de*

facto result that young minds are prepared to reject theistic approaches to morality and religion. At the same time, they are prepared to receive both moral relativism and the various naturalistic religions, such as Unity, Buddhism, Scientology and Religious Humanism.

In summary, we discern the primary conflict in the public schools to be in the realm of metaphysics, between theism and naturalism. The concern about origins and moral values should not lose sight of this. The exclusive teaching of evolution is a major force of modern naturalism which, if not checked, will remove every trace of theistic thought from the public sector. Therefore, we should recognize that even if we are not individually interested in the origins question, the creation issue touches us all. The exclusive teaching of evolution ushers in moral relativism and inclines young minds toward naturalistic religions. But a call for censorship is not appropriate. Instead, the emphasis in our efforts to counter the naturalistic indoctrination in the public schools and public sector should be to restore balance in the free expression of ideas. Let us remember that Jesus also told us to be "wise as serpents but innocent as doves."

Excerpted from *The Foundation Rationale*, Vol.1, No.1, 1983, published by the Foundation for Thought and Ethics, P. O. Box 721, Richardson, TX 75080. Reprinted with permission.

NEW ETHICS PROGRAMS IN AMERICAN SCHOOLS

Ellen Myers

Newspapers report that public and private school administrators (presumably with the exception of Bible-believing Christian schools) are now introducing classes on ethics. At long last they are realizing that the "values clarification" program has produced a climate of unbearable moral relativism. However, the new ethics programs do not seem to be substantially different from the "values clarification" programs they are supposed to replace.

The new ethics classes still consist of discussions in a "non-judgmental" atmosphere. The teacher is merely a "facilitator" who presents some arbitrarily chosen situation calling for an ethical decision. Students are still not confronted with absolute moral and ethical standards (that would be "judgmental"), but rather tell their "peer group" what decision they would make. One hypothetical situation presented in a private college-preparatory school in this writer's community was whether to print unverified information about a woman prominent in public life; the students were to play the roles of reporters for a gossip-mongering tabloid. One student said he would "waste the woman" no matter whether the information was true or not, and no matter how she might be hurt. Other students made different choices, but no absolute ethical standard, fixed once and for all, was set or even appealed to. This is situation ethics, not ethics. Mere discussion of possible choices, all of which are implicitly of equal value, is just as relativistic as the supposedly rejected "values clarification" program. The very method, discussion among equals together with implicit or explicit denial of any authority, is the same.

A private school has the option of setting absolute or at least fixed ethical standards for its students, "judgmental" though this might be. Private schools also can exercise the option of enforcing its ethical standards by dismissing dissenting or offending students. Public schools do not have this option, first, because that would be "judgmental" or "detrimental to the self-esteem" of the trouble-maker, and second because school attendance is compulsory to age 16. Therefore rebellious students have made a sound learning environment in many American schools (especially in our inner cities) all but impossible. Adding "non-judgmental" ethics discussion sessions to the general school menu will not remedy this evil.

It is of course striking evidence of the futility of "values clarification" programs that even public school administrators themselves now admit that it has not helped and try something supposedly different. The new programs even suggest values everyone ought to agree on, such as compassion, courtesy, honesty, responsibility and self-respect. However, the new programs still merely consist of discussion, still

leave students free to accept or reject these values, still are not backed up by any enforcement of any kind, and still are based on the secular humanist premise that students are their own lords and masters to act as they choose. The "ethics" of the modern public school (and, alas, of some God- and Christ-less private schools) is a non-ethics, a contradiction in terms.

Another inherent problem of the "new ethics" programs in the schools is that of choosing the situation which shall be discussed, the "setting." A notorious example is the so-called "life-boat" situation which is presented not only in our schools but also in training classes for business executives and shop supervisors of large companies. The students or trainees are told to imagine that they are on a life-boat which will sink unless one or more people on the life-boat with them are thrown overboard, denied food and water, or be "wasted" by similar "final solutions." Among the people with them are a young, super-intelligent scientist; a middle-aged overweight housewife; a retarded youngster; an elderly retiree; a woman professor of chemistry; and so on. The all but irresistible suggestion built into this example is to sacrifice those people on the life boat "least useful to society"—among whom the retarded youngster is most "expendable" so the most useful or desirable (the scientist, the professor) might survive. Only people with strong Christian convictions withstand this temptation to play God.

As we look at the newly approved values of "compassion, courtesy, honesty, responsibility and self-respect," we need to reflect upon deeper aspects of these ostensibly good concepts. How are we to be compassionate towards the innocent victims of violence if the offenders are neither rebuked, restrained nor judged and made aware of the wrongness of their deeds? Where is the dividing line between honesty and, for example, brutal frankness intended to hurt? Is it ever right to disseminate so innocent people may be protected from injustice, a common dilemma for Christians in the one-third of our world under Communist rule today? Christians will remember the "less-than-honest" midwives protecting Israelite newborn baby boys from Pharaoh, with God's blessing (Exodus 1). To whom are we to be responsible, by what standard, and with regard to what part of our actions? How can we have true self-respect if we are conscious of shameful, corrupt parts of our character and behavior? Why be courteous when "self-assertiveness" may well demand rudeness?

The new "ethics" program like the old "values clarification" program suffers from the fundamental and all-pervading ethical relativism besetting any and all Christ-less ethics. It admits the failure of "values clarification" but not the reason for that failure, rejection of God Whose creation undergirds all reality and Whose instructions to man how to live (that is, His Commandments) are given to rule men's relationships in harmony of mutual love. It will not admit that in ethics it is impossible to be "non-judgmental." Each moment you and I must decide, and act instantly upon our decisions, how we will treat our neighbor, that is, the person with whom we are dealing at that moment. The very format of the new ethics education, namely, discussion in a theoretical context, encourages the participants not to take

ethical decision-making seriously. The enormity of personal responsibility for another's life and well-being, the inevitable effect each and every personal decision has upon all mankind, is never brought into focus. Playing "life-boat" in a classroom is one thing; pushing the retarded youngster or the elderly retiree to his death in the ocean is quite another. Yet there is a progression, too; he who has committed murder in the classroom discussion may find it relatively easy to commit murder in real life. He who "wastes a woman" by publishing unconfirmed information about her in the classroom has already broken God's commandment not to bear false witness against his neighbor in his heart. If no one calls the theoretical murderer or slanderer to account in the ethics discussion in school, who will call the actual murderer, much less slanderer, to account in actual society? Not only our schools but also our whole society is now suffering from this ethical relativism and corruption. It is exactly as C. S. Lewis wrote about the relativistic modern educators in his magnificent book *The Abolition of Man*: "In a sort of ghastly simplicity we remove the organ and demand the function. We make men without chests and expect of them virtue and enterprise. We laugh at honor and are shocked to find traitors in our midst. We castrate and bid the geldings be fruitful."

Lewis, being a Christian, believed that all reality in general, and human actions in particular, do have real value and can rightly and justly be admired or despised. Reality, the goodness or villainy of what we think, say and do, is fixed absolutely by God's creative decree. God is not mocked: we will reap that which we sow, corruption or everlasting life (Galatians 6:7-8). The reason this fact about true reality is not taught in our public schools is, of course, that they attempt the impossible, namely, to teach ethics from a "pluralistic" point of view. Within "pluralism" not truth about that which is truly, really right or wrong, but only a false tolerance of any and all opinions (except of biblical Christianity) is possible. Our public schools with their vaunted pluralism cannot, because of the pluralistic foundation, teach any but a relativistic ethics. Their method of teaching ethics must of necessity be "non-judgmental" and consist of "peer group discussion," of suggestion and innuendo rather than the authoritative presentation of sure and certain ethical principles. When America was still under the ruling influence of Christianity, the public schools' "pluralism" also still largely conformed to a Christian ethics. This is why once upon a time our schools were physically safe, provided a favorable learning environment, and encouraged as well as enforced courtesy, honesty, responsibility and self-respect (the latter a realistic self-respect due to the formation of a respect-deserving character and to respectful behavior).

Parents who take the upbringing of their children in the nurture and admonition of the Lord seriously, as they should, must be especially concerned about the ethics instruction their children receive in the schools they attend. At the very least, daily communication with the children about what they learned about how to treat other people is an absolute requirement if the children must attend public schools. If at all possible, Christian parents must send their children to Bible-believing Christian schools; home schooling is an even better alternative. No truce can be made with the false premise of public school

"pluralism" that any and all values, any and all ethics are acceptable in the classroom and worse, in real life. In the name of "pluralism" and "being non-judgmental" true reality is wilfully overlooked and despised, as is the Creator and Lord of true reality. He who wilfully overlooks and despises true reality and teaches children and young people in his care to do so, will only reap his own hurt and the corruption of his school and society sooner or later. Even so the purveyors of the "values clarification" program now admit they have only reaped ethical havoc from it, and this is why they want a change. Unfortunately their "change" is only the same old falsehood of "values clarification" tricked out in different language.

BOOK REVIEWS

Michael P. Farris, *Where Do I Draw the Line?*

Minneapolis, MN: Bethany House Publishers, 6820 Auto Club Road, Minneapolis, MN 55438, 1992. Softcover, 224 pp. incl. Appendix (list of national and state legal help organizations. \$7.99 ppd. (+ tax, s/h).

We can do no better than reprint here most of the publisher's introduction on this excellent book's back cover:

The past fifty years of American history have witnessed a remarkable steamrolling of Christian values and beliefs. It seems the media both perpetuates and chronicles increasingly bolder attacks as Christian liberties are ignored and violated. Christians feel themselves pushed beyond limits and, too often, do not know how to respond. Constitutional lawyer Michael Farris has represented Christians in many of the best-known religious freedoms cases of the 1980s and early '90s. *Where Do I Draw the Line?* offers solid, practical advice. With principles and steps of action, Christians will be able to respond effectively and with integrity when faced with wrongful pressure coming from the institutions related to their jobs, communities, and schools ...

Overviews on today's most pressing issues - job harassment, Christian and home schooling, church-zoning restrictions and counseling liabilities, parental rights and public education - will be explored. Readers will discover the best way to fight for their rights and freedoms, how to decide if litigation is advisable, how to find the best legal help, and how to maintain a peaceful manner in the process.

Mr. Farris is founder and president of the well-known Home School Legal Defense Association (P. O. Box 159, Paconian Springs, VA 22129, 703-882-3838). Membership is \$100 per family, which provides full representation at every state of legal proceedings at no cost for attorneys' fees beyond the annual fee. HSLDA exists to protect the interests of every home-schooling member family, no matter what their religious affiliation.

Situations in which you may need this book's practical yet uncompromising advice include the following, which are becoming more and more common:

- your child is subjected to unprincipled sex education in the public school;

- your employer demands that you attend a New Age training seminar, or lose your job;
- your church is confronted with local efforts to pass a gay rights ordinance, which could be used to invade the church and force it to hire homosexuals despite its biblical beliefs;
- your church may not expand its ministry due to local zoning laws;
- as a Christian woman you face double harassment - sexual and anti-Christian - at your place of employment;
- your home school is notified of an immediate home visit by a social service agency;
- as Christian parents you are accused of child abuse for spanking your children, and threatened with losing them;
- as a Christian psychiatrist you are denied counseling privileges at a local hospital because you have been praying with patients.

Farris offers the following general advice: (1) Do not get yourself in trouble for witnessing, reading the Bible, or praying at a time you are supposed to be working. Your employer has a right to expect that you are working during the time he is paying you. (2) It is good if you can find one or more other Christians to stand with you when protesting workplace discrimination, but you will often have to stand alone. (3) Consider getting legal assistance when faced with job harassment. (4) Religious discrimination in employment violates federal law, and you can contact the Equal Employment Opportunity Commission (1801 L Street, N.W., Washington, D.C. 20036, 202-663-4264, if you feel you have been so discriminated against. (5) you may want to take your case of religious discrimination to the media, but first, be sure your situation has been checked out by a lawyer or someone experienced in such matters.

Farris also gives good advice on how to handle the media, and on how to be effective in Christian action involving the community and state. His section on "When You're Tempted to Anger" (pp. 122 ff.) is especially worth heeding.

This excellent book should be in the hands of every Christian taking his faith seriously in home, school, church, community and state. Highly recommended.

—Reviewed by Ellen Myers

Pat Robertson, *The New World Order*.

Dallas: Word Publishing, 1991

Pb., 318 pp. incl. Bibliography and Index.

\$5.99 in USA, \$7.99 in Canada.

It is encouraging that this book was a surprise *New York Times* bestseller with over half a million copies in print even though it is an excellent summary of recent world history from the biblical Christian perspective. Moreover Robertson has not swallowed the wholesale disinformation about the "former" Soviet Union, and especially the so-called "coup" attempted against Mikhail Gorbachev in August 1991.

Based upon the book *New Lies for Old* by Anatoliy Golitsyn, a high-level KGB defector, published in the West in 1984, and other corroborating information, the events in Eastern Europe and the Soviet Union since 1989 were carefully staged by the KGB. (A detailed and well documented report written in June 1992 on the present situation in Eastern Europe by respected German news analyst and Bundestag member Hans Graf Huyn which fully confirms Robertson's assessment of this matter was received by this reviewer for translation and dissemination at the very time she was reading Robertson's book for review. According to this report, not only is the KGB today more powerful than ever, but what really happened in the "former" Soviet Union was merely a replacement of top level communist leaders by the second echelon, and a mere exchange of new labels for old ones. Furthermore, the legal and social infrastructure for introducing a truly free society, free market, free agriculture etc. does not exist at all in the "Commonwealth of Independent States.")

Robertson's sweep of recent history and its roots based upon a wealth of scholarly sources (listed in the extensive bibliography) is astounding. He covers the role of the Illuminati and the Freemasons, the Federal Reserve Board and fractional reserve banking, the big private foundations with particular emphasis upon the Rockefeller Foundation, the Trilateral Commission, the United Nations, the media, higher education, and the importance of sophisticated modern computer technology in bringing about the new socialist utopian world order with its abolition of national sovereignty and individual privacy and freedom.

Despite its somber outlook upon the near future this is not another "doomsday book." Robertson proposes an agenda for Christian action and support, and he makes it clear that God is in control no matter how powerful today's forces of worldwide tyranny and blasphemy may appear.

Especially recommended for Christians and their families who wish to be factually informed quickly about our present political situation and its historical roots.

—Reviewed by Ellen Myers

Clip and mail to:

CREATION SOCIAL SCIENCE
AND HUMANITIES SOCIETY

1429 N. Holyoke
Wichita, Kansas 67208

- ☐ Enclosed is my payment of \$15* for Sustaining Membership dues. I subscribe to the Creation Social Science and Humanities Society's *Statement of Belief*:
1. The Bible is the written Word of God. It is inspired and inerrant throughout. Its assertions are historically and scientifically true in all the original autographs. To the student of the social sciences and humanities this means that the account of origins in Genesis is a factual presentation of simple historical truths.
 2. All basic types of living things, including man, were made by direct creative acts of God during the Creation Week described in Genesis. Whatever biological changes have occurred since Creation Week have accomplished only changes within the original created kinds.
 3. The great Flood described in Genesis, commonly referred to as the Noachian Flood, was an historic event worldwide in its extent and effect.
 4. We are an organization of Christian men and women who accept Jesus Christ as our Lord and Saviour. The account of the special creation of Adam and Eve as one man and woman in the image of God and their subsequent fall into sin is the basis for our belief in the necessity of a Saviour for all mankind. Therefore, salvation can come only through accepting Jesus Christ as our Saviour.

Date: _____

Signature: _____

Address: _____

City: _____ State: _____ ZIP _____

*(\$20 U.S. if you reside outside the USA).

- ☐ Enclosed is non-member subscription fee of \$15 (foreign, \$20 U.S.) for one year's subscription to the **CSSHS Quarterly**.

Name _____

Address _____

City _____

State _____ ZIP _____

DEVOTIONAL

Paul D. Ackerman, *Where Does Time Come From?* 1

GARDENING AND MAN'S CREATION
IN GOD'S OWN IMAGE

Ellen Myers 4

THE BIBLE AND THE NATIONS (PART 2)

THE TEMPTATION OF WORLD EMPIRE,
BABEL AND THE BEAST

Jean-Marc Berthoud 13

WHY ALL THE FUSS ABOUT
CREATION AND EVOLUTION?

Charles Thaxton and Jon Buell 23

NEW ETHICS PROGRAMS IN AMERICAN SCHOOLS

Ellen Myers 26

BOOK REVIEWS

Michael P. Farris, *Where Do I Draw the Line?* 30

Pat Robertson, *The New World Order* 31

PLEASE NOTE:

If the number following your name on the address label
is less than 993, it is time to renew your subscription.

Creation Social Science & Humanities Society
1429 N. Holyoke (316) 683-3610
Wichita, Kansas 67208

Non-Profit Org.
U.S. Postage
PAID
Wichita, Kansas
Permit No. 1536

MO ASSN FOR CREATION 993
405 N SAPPINGTON RD
GLENDALE MO 63122